

A HOLY CONNEXION,

Or a true

AGREEMENT

Between Jehovahs being a WALL of
FIRE to his People, and the GLORY
in the midst thereof:

Or a Word in Season to stir up to a solemn Acknowledgement of
the gracious Protection of God over his People; and
especially to a Holy Care that the Presence of
God may yet be continued with us.

As it was delivered in a

S E R M O N

Preached at Hartford on Connecticut in N. E. May 14. 1674.
being the Day of ELECTION there:

By JAMES FITCH Pastor of the Church of Christ
in Norwich.

Exod. 33: 15, 16. And he said unto him, if thy presence go not with us, carry us not up hither:
For whither shall we be known here? but I and thy People have found Grace in thy sight, as it is not in that
thou goest with us.

1 King. 8: 57, 58. The Lord our God be with us as he was with our Fathers, let him not leave us
nor forsake us, that he may incline our hearts unto him to walk in all his ways, &c.

Neb. 9. 19. Tet thou in thy manifold mercie, forsakest them not in the Wilderness, the Pillar of the
Cloud departed not from them by day to lead them in the way, neither the Pillar of Fire by night to show
them light, and the way wherein they should go.

Isa. 4. 5. And the Lord will create upon every dwelling place of Mount Sion, and upon her Affen-
blies a Cloud and Smoke by day, and the shining of a flaming fire by night, for upon all the Glory shall be
a defence.

C A M B R I D G E :

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At a COURT of ELECTION held at HARTFORD
May 14th. 1674.

It is Ordered that the Thanks of this Court be re-
turned to the Reverend Mr. James Fitch for the
great pains he hath taken in Preaching the Election
Sermon before this Court, and that he be desired to
grant a Copy of his said Sermon that it may be
Printed. Extracted out of the Court Records,

John Allyn Secr.

Christian Reader,

IT is amongst the sayings of the Wise Man, A Word fitly spoken is like Apples of Gold in Pictures of Silver, Prov. 25. 11. A Word aptly circumstanced in respect of time, and other circumstances, is of singular usefulness, weight and excellency. Did the Discourse following, not sufficiently commend it self, or needed there any further Testimony to be added thereto; we might with confidence affirm, that it was indeed a Word fitly spoken, well Timed, and otherwise also Circumstanced as to them to whom it was delivered: and surely it is no other to such, whose perusal it is now presented.

The Condition of Gods Wilderness-People (with other considerations also attending the same) bear full witness to it therein; when the Glory is departing (may we not say in some, Oh that it were not in great measure departed) and the Defence also with it; what more seasonable or fitly suited the such a Word, the design whereof is to awaken and advise to a Faithful Endeavour for the Recovery and Continuance of both; How far or by what gradual Removes the departure is made already, with reference to the Lords People here in general, or any Societies in particular, is not so easie nor all things Considered so meet for us to determine; that there is indeed a diminution or abatement of the Glory in the midst of us (an awful presage of its yet further and at last final withdrawing, if not timely prevented by an intervening Repentance, Faith and effectual Reformation, thereby stirring up our selves to take hold of God.) that we are in danger also of being deprived of the Wall of fire about us (threatning Aspects of Providence of late appearing towards us therein) cannot well be denied by them that have been studious to keep the eye upon things past and present.

Time was that Israel was holiness to the Lord, then all that devoured him did offend, evil came upon them, as in Jer. 2. 3. But is it so at this day in respect of degrees? alas how low are we fallen? though we doubt not but the Lord hath his number, and that very considerable, whose heart he keeps up in a holy warmth and forwardness of love to him, his will and wayes, yet how many have forsaken first love; (may we say the love of N. England's Espousals) upon the decays whereof, or neglect to recover it, a removal of the Candlestick is expressly threatened, even where there are many things commendable, Rev. 2. 2-5. that the Lord hath indeed been the Glory and Salvation of his people, and therein greatly manifested his mercy towards us amidst many provocations, is alwayes to be acknowledged with great thankfulness; that the same

To the Reader.

Lord is our alone hope in both respects for the future; it concerns us deeply, nothing more deeply to Remember. Alas what are we if the Lord leave us? if the glory depart from us what shall we be? but a dishonour to his Name, a reproach to Religion, a shame to our selves, and Grief to others, a very heap of Sins, and Chaos of Confusion; if the Wall of Fire forsake us, what shall we be, but a prey to them that are ready to devour? how soon and easily will our Adversaries have occasion and spirit to say insultingly enough, they are bread for us? how resistless an invader will all manner of Evil and Enemies make upon us?

Observations of what hath been, and is, with intimations also about what may, or is like to be, according to Scripture discovery and the Lords wonted way of dealing with a professing privileged People; may not too easily be overlooked. However the great work still remains, (which without peculiar help from above will certainly fail in its accomplishment) viz. that we believe in earnest, and demean our selves as believing, that our All is in the hand of God; In respect of Glory, and Defense, we stand and fall therein as his pleasure is to deal with us; One thing only we may further remark, that our great Concernment is so to carry in several Capacities and Performance of Duties therein, that the Lord may be and continue to be the Glory in the midst of us, so shall we without failure experience the fulfilling of his Word, that a Wall of fire shall not be wanting: That it may be, is the purpose and Aim of the ensuing Sermon, wherein the Learned Author, a Faithful Servant in his Masters Work, according to the Wisdom given him, Warns, Counsels and Excites, with reference to what may further the attainment of such an end.

That this also amongst other the Labours of the Lords Worthies formerly, and of late may be made successful by a Blessing from Heaven; to awaken the secure, and buicken the backward, to Rouse sinners, and Recover Saints to a right sense of their several Duties in this dark and threatening day; That the work of our God may appear unto his Servants, and his Glory to their Children; that his Enlightning, Converting, Sanctifying, and therefore with also Protecting, Saving Presence may be with us, that the Beauty of Truth, Peace and Holiness, an increasing shine of zeal for God, the Purity of his ways, and Fellowship with him herein, may yet be found amongst us; and that upon all the Glory may still and always be a Defense;

Is the Hearts Desire and Prayer of us, who are thine in him that is the Saviour of all men, especially of them that Believe.

John Whiting.
Joseph Haines.

ZECHARIAH 2. 5.

For I saith the Lord will be to her a wall of fire round about, and will be the glory in the midst of her.

IN the foregoing part of this Chapter we have the Prophets Vision specified, and the sense and meaning of it.

First. The Vision of a Man with a Measuring Line in his hand, to measure Jerusalem in the breadth thereof, and in the length thereof, in the *first* and *second* Verses.

Secondly, the sense of this Vision Explained and Confirmed.

1. Explained, That Jerusalem should be Re-inhabited and Replenished, in the *third* and *fourth* Verses.

2. This confirmed with a promise of the Lords presence with them, in this *fifth* Verse: In which we have; (1.) A promise of the Lords protecting presence, and that likened to a *Wall of fire round about*; For I saith the Lord, *will be to her a Wall of fire round about.* (2.) a promise of the Lords glorious presence in the midst of his people, for saith the Lord, *I will be the Glory in the midst of her.* (3.) Let us consider the Copulation, yea, the Connexion of these two, when the Lord was the Glory in the midst of Jerusalem, then he would be a *Wall of fire round about them*, and his being a *Wall of fire round about them*, was in order to his being the *Glory in the midst of them*, for so it is expounded in *Isai. 4. 5.* *Upon all the Glory shall be the defence:* Hence the Doctrine is this;

Doct. *When the Lord is the Glory in the midst of a People then he will be a Wall of Fire round about them.*

The Lords protecting presence as a *Wall of fire round about his People*, and his Glorious Presence in the midst of them are concomitants, the one doth inseparably accompany the other. For the Proof and Explication let us consider:

1. *When Gods protecting presence is like a Wall of fire round about a People.* 2. *When the Lord is the glory in the midst of a People.* 3. *The Reason of the Relation and Connexion of these.*

First, Gods protecting presence, as a Wall of fire, is when the Lord doth in an evident manner, and terrible manner protect them,

1. In an evident manner; making his Protection as manifest to his People as if they see a Wall of fire round about them, *Nat. 26.1. In that day shall the Song be sung in the Land of Judah, we have a strong City, the Lord will appoint his Salvation for Walls and Bulwarks*: Then is the Wall too high for the Enemy to Scale or climb over, then it is too deep to be undermined, and then the Wall is too high to be broken down or battered; and the Lords Salvation as a Wall of Defence in an evident manner; *Is.* when the Lord doth defend his People, either only by his own hand, or in an extraordinary manner, blessing small and weak means for their defence.

First, Sometimes the Lord doth defend merely and only by his own hand; and that is either by taking away the desire of the Enemy, that the Enemy shall not desire to do his People any harm as the Lord Promised to his People of old, when they went up to appear before the Lord thrice in the year, *at that time no man shall desire their Land, Exod. 34.24* they should at that time be so safe from invasion; or if the Enemy shall desire and attempt to do his People harm: yet sometimes the Lord by his immediate hand stirreth up the spirit of some Cyrus to be their Protector, as the People, of whom the Text doth speak, did finde it upon experience, *Exra 1. 1.* or if the Lord shall permit the Serpent to cast out of his mouth Waters like a flood after the Woman fled into the wilderness: yet the Lord who ruleth in Heaven above, and on the Earth, will sometimes make use of the Earth to help the Woman, *and the Earth shall open her mouth and swallow up the floods the Dragon had cast out of his mouth, Rev. 12.15, 16.* and thus he doth defend his People only by his own hand.

Secondly, Or by his blessing of weak and small means for their defence and that is, either when his People are in a fearful and affrighted posture, as it was with the King of Judah, and his People when they heard of the confederacie of Syria and Ephraim against them, the heart of the King of Judah and his People were moved as the Trees in the Wood are moved with the wind, *Isai. 7.2.* and yet the Lord made it manifest, that they were but as the two tails of smoking fire brands, soon extinguished, *ver. 4.* or when his People are in a divided state, that they cannot so unite in the use of means for their own safety as otherwise they might, as it was in

Deborah's time, for the divisions of *Reuben* were great thoughts of heart, and again for the divisions of *Reuben* were great thoughts of heart, *Judg.* 5. 15. and yet the Lord gave them a Song of Triumph, and the conclusion was, O God let thine Enemies perish, and those who love thee be as the Sun when it goeth forth in its might, and so the Land had rest, *Judg.* 5. ult. and in what a feeble state was *Jerusalem* in *Zerubbabel's* time, as to defend themselves by any outward means; what a day of small things, and yet the Lord said, not by might nor by power but by the Spirit of the Lord, and what are thou great mountain before *Zerubbabel*, *Zech.* 4. 3, 6. and thus the Lord defends in an extraordinary manner, by blessing weak means.

2. A defending in a terrible manner; we read in *Exo.* 14. 24. that the Lord in the Morning watch, right early and timely looked forth upon the Host of *Egyptians* and troubled them: it was a dreadful dismaying and confounding look, and he looked through the Pillar of fire, called a Pillar, noting strength and stability; but it stood as a Wall of defence between the *Israelites* and the *Egyptians* their Enemies: and in our Text we read of a Wall of fire, it scopeth at the same, to shew us how effectually but in a terrible manner the Lord doth defend his People; and that is in such a manner as is terrible to the Enemy, and sometimes at the first appearance of it, is terrible to the Lords people themselves.

1. In such a manner as is terrible to the Enemy, sometimes the Lord by his own immediate hand doth dart into their minds such affrighting Fantasies, and dismaying apparitions as shall fill their Ears, Heads and Hearts with such confounding noises and reports, which shall make them like the *Syrians* of old, whom the Lord caused to hear the noise of the Chariots and Horse-men, as the noise of a great Host, and they rose up and fled away, 2 *King.* 7. 6. we read of *Zions* Enemies in *Psal.* 48. 5, 6, 7, 8. they saw, they were troubled, and they halted away, Fear took hold of them as of a woman in travel, there thou breakest the Ships of *Tarsish*, as we have heard so we have seen in the City of our God, he will Establish her, *Selah*: This is to defend his People in such a manner as is terrible to their Enemies.

2. And sometimes in such a manner, as at the first aspect and appearance seemeth terrible to his people: the Lord will sometimes make use of a terrible means to be the carrier of the answer of the Prayers of his People, 1 *Sam.* 6. 5. thou dost answer us by terrible things in thy righteousness O God of our Salvation, and the Lord chooseth to relieve by terrible things, *Jai.* 4. 3. thou dost terrible things which we looked not for when thou

camest down, and the Mountains flowed down at thy presence, we did no more expect relief by such a means then to see Mountains to melt and become a plain; it is of our selves to destroy our selves, but it is the Lord alone that can save us by destroying means, to make use of a Bear to preserve a Lamb is a strange and marvellous thing, but *Persia* was likened to a Bear, in *Dan. 7. 5.* and *Cyrus* the King of *Persia* must become to be Protector of the Lambs company, *Ezra 1. 1, 2.* this is to defend his People by a Wall of Fire in a terrible manner.

Only let us distinguish of the degree of Protection:

First, Sometimes the Protection is total and full without any loss at all to Gods People, that whatever the Blasphemous threatnings of a *Rabshakab* hath been in the day of Reproach and time of *Zions* trouble, yet the Lord putteth a Hook into the Nose, and a Bridle into the Lips of the Enemy, and would not suffer them so much as to come into the City, nor shoot an Arrow, nor come before them with a Shield, *Isai. 37. 38.* then the Protection is total and plenary.

Secondly, Sometimes the Lord only defends the Body of his People, the most considerable part of them, and then the loss they suffer shall be valued at a very considerable price; when *Joshua* had lost about thirty six men, and had sought out and removed the accursed thing, it then must cost the Enemy no less then twelve thousand lives, *Josh. 7. 8—25.* the Lord will make it manifest that precious in his sight is the death of his Saints, *Psal. 116. 15.* if a Godly man did foresee at what price the Lord of Hosts doth value his life, and how many lives it must cost the Enemy, if he doth suffer the loss of his own life in the cause of God, & for his People, it would make him surely content *Sampson* like, to lay down his life even among the *Philistines*: thus you have heard how the Lords protecting presence is as a Wall of fire round about the Lords People, the conclusion of this, who is like to thee O *Israel*? a People saved of the Lord, the shield of thine help, the sword of thine excellency, thine Enemies shall be found Lyars to thee, and thou shalt tread upon their high places, *Deut. 32. ult.* and of this protecting presence, as a wall of fire the Lords People both in *Old England* and in *New England* have enjoyed their time of experience, in dayes of old and lately, and in particular this Colony hath found it to be true: let your Enemies in this case be Judges; here are many of you in this great Congregation, now appearing this day before the Lord, who are his witnesses, and are ready to say, as we have heard so we have seen in the City of our God, the Lord is known in *Zions* Palaces to be a refuge, *Psal. 48. 2.*

he was thus known in dayes of old to the confusion of your Enemies, and in that day known to you for your abundant joy.

But at present let us tarry no longer upon the proof of that which is so plain in the Word and Works of the Lord, in the several Generations of the Saints; and to our own experience in dayes of old, and to this very day: but let us proceed to enquire when will the Lord be a *Wall of Fire round about a People?* the answer to this is from the second part of the Doctrine, *When the Lord is the Glory in the midst of his People, then he will be a wall of fire round about them;* and therefore let us enquire concerning this Glory, omitting the multiplicity of Interpretations of that Word, and coming as nextly and directly to the true Gospel sense of it (as I can) I take it may be thus described: This *Glory* is the Splendor and Shine of Divine Excellency; as God is a God of Mercy and Holiness, appearing in the Glass of his Word and Ordinances, whereby he transformeth a People into his likeness, and disposeth them practically to his praise and Glory.

1. A Splendor and Shine of his Divine Excellency, it is the Glory of the *Sun, Moon and Stars*, 1 Cor. 15. 41. their Splendor in the Light and Beams suitable to their Coelestial nature and excellency; we read of the *Glory of the Son of God*, John 1. 14. *We beheld his Glory as the Glory of the Son of God;* that is, the Shine of his Divine Excellency suitable to, and becoming him as he is the Son of God: The *Glory of God in the midst of a People*, is the Splendor and Shine of his Divine Excellency in the light, Rayes and Beams thereof suitable, his excellent Being and well-becoming his Divine Perfection; for *how great is his Goodness? how great is his Beauty?* Zech. 9. ult. and upon this Splendor is the promised defence Psal. 80. 1. *O thou that dwellest between the Cherubims, shine bright, and it followeth in the second verse then stir up thy strength and come and save us.*

2. The Shine of Divine Excellency, as God is the God of Mercy and Holiness; for as God is the God of Nature and ruleth the Creatures, so there is a Shine of his Divine Excellency, in Framing and Ruling of the Creatures, Psal. 19. 1. *The Heavens do declare thy Glory, and the Firmament thy handy work;* but the Glory of which our Text doth speak seemeth rather to be the Shine of his Divine Excellency more especially as he is the God of mercy and Holiness, of Grace and of Purity.

First, As he is the God of Mercy and Grace, intending especially the Splendor and Shine of his Mercy, as in the forementioned place, Psal. 80. 1. *O thou that feedest Israel give ear, and leadest Joseph like a Flock, and*

dwestest between the Cherubims shine bright: who dwellest between the Cherubims, who were nigh to the Mercy Seat; Exod. 25. 21, 22. And the Mercy Seat was a Type of the Throne of Grace, where Christ our merciful High Priest is enthroned, and from whence for his Mercy sake he hath promised to meet with, and graciously to commune with his People in the times and cases of difficulty whatsoever: O thou that dwellest between the Cherubims shine bright, the shine of his Mercy from the Throne of Graces, and then it followeth, stir up thy strength and come and save us.

Secondly, As he is the God of Holiness; the shine of his Mercy in a very pure and holy manner called *the Beauties of Holiness*, Psa. 110. 3. and the Cherubims, which are called Seraphims in *Isai. 6. 3.* were crying in the Temple, *Holy, Holy, Holy Lord God of Hosts*: and when the Lord doth appear amongst a People to be Glorious in Holiness, then he will be fearful in Praises, and do wonderful things for their safety, *Exod. 15. 11. Jer. 2. 2, 3. I remember the kindness of thy youth, the love of thine Espousals when thou wentest after me into the Wilderness, Israel was Holiness unto the Lord, and they who destroyed him should then surely offend, and evil shall come upon them saith the Lord*; So that upon this Shine of Mercy and Holiness amongst a People is the defence promised.

Thirdly, Appearing in the Glasse of the Word and Ordinances; there is a Glory appearing in the Glasse of divine Providences, and is called a Glory, *Exod. 16. 7, 10.* but the Glory in the midst of a People seemeth to be rather a Glory appearing in the Glasse of the Word and Ordinances; that which was typified by the Glory which came first into the Tabernacle of old when finished, *Exod. 40. 34.* the Glory which likewise came into the first Temple, *1 King. 8. 10.* the Glory which came into the second Temple of which our Text speaketh, and is so expounded in *Ezek. 43. 4.* and applied to that very time in *ver. 7.* For (saith the Lord) *the place of my Throne, and of the Soles of my feet, where I will dwell amongst the Children of Israel*, and this Tabernacle-Glory, and Temple-Glory was a Type of the true Gospel-Glory: for now as in a Glasse (namely) in the Glasse of Word and Ordinances we behold the Glory of the Lord, *2 Cor. 3. ult.* and a Type of the Glory of the new Jerusalem spoken of in *Rev. 21* and upon this Glory thus shining in the Glasse of the Word and Ordinances is the promised defence, *Isai. 4. 5.*

Fourthly, Whereby the Lord transformeth a People into his likeness, and disposeth them particularly to his Praise and Glory; this is effectually and indeed the Character of a People in the midst of whom he will be

be the Glory, and round about whom he will be the Wall of fire, for they have not only the Glory set before them as in a Glass; so its before multitudes in the Glass of Word and Ordinances: but they by beholding of this Glory are transformed from Glory to Glory by the Spirit of the Lord *2 Cor. 3. ult.* and thus its a Glory amongst them by way of transformation, and therefore we say doth practically dispose them to his Praise and Glory, that such a People have not only Glory set before them as a copy, Pattern; and Example, as the Rule is the Idea or Example of *Eupraxie* or *Well-doing*, but its a Glory in the midst of them by way of imitation and practise, effectually and practically a Glory in the midst of them. And here let us take a brief view how this Glory did appear in the midst of this People of whom the Text doth speak, by way of transformation and imitation, practically and effectually respecting their Church and Civil State, in Rulers and in People.

1. In General, Let us Consider then the hearts both of Rulers and People were set to seek the Lord their God with *their faces Zionward weeping*, they did go to joyn in a Covenant not to be forgotten, and that in a day of publick Humiliation; their Hearts subscribing with their Hands, *Neb. 9. ult.* and they entred into a Curse and into an Oath, to walk in the Law of the Lord, *Neb. 10. 29. Into a Curse and into an Oath*, O Dreadful! but yet a very beautiful Solemnity they did put upon the staffe of beauty the Covenant of their God.

2. More particularly, then the People did lay to heart the evil of sin, and wept sore because of the Abominations committed, *Ezra 10. 1* and they trembled at the Commandment of the Lord, ver. 3. and then was that harmonious speech heard among them, so full of the Splendour of Grace and Godliness, some in the name of many others, saying to *Ezra, Arise, this matter belongs to thee, only be of good courage and do it, and we are with thee*, *Ezra 10. 4.*

3. And yet more especially, how did this Glory practically appear in the Rulers of the Common-wealth and of the Church, as was manifest in their purging Pollutions out of the Temple, *Neb. 13. 5--8.* in reforming biting Usury, taking (as it were) the prey out of the teerh, yea, breaking the Jaw-bone of the Oppressor, *Neb. 5. 1--15* and then they did impartially proceed without fear of any or favour to any whomsoever, as appears in that matter of removing strange Wives, *Ezra 10.* severity against those who prophaned the Sabbath, *Neb. 13.*

To conclude this, How did their Magistrates their, nursing Fathers, *Zerubbabel*,

rubabel, Mordecai, Nehemiah and others shine with pious policy, religious righteousness, and holy courage, that *Zions* Judges were restored as at first, & her Counsellors as at the beginning, as was promised & prophesied concerning them, *Isai. 4. 16, 17.* & the Glory of the Lord thus appeared by way of transformation and imitation, practically and effectually in the midst of this People, accordingly his protecting presence was as a wall of fire round about them.

Let us now consider the Reasons of the Relation, and the connexion of these two; *why the Lord will be a wall of fire round about a People when he is the Glory in the midst of them:*

Reas. 1. Because he is the Glory in the midst of them: he will not give his Glory to another, Isai 42. 8. you know what *Joshua* pleaded, *Iosh. 7. 9.* that the Enemy would come and cut off their name, and Lord what wilt thou do for thy great Name, it is as if he had said, were it only the cutting off our Name, and the throwing down and burying our Honour in the dust, we should be silent, it becometh us to put our mouths in the dust, and to keep silence, for unto us belongs shame and confusion, but Lord, is thy Great Name, and what wilt thou do for thy Great Name? was it ever known while the Lords Glory is in the midst of a People that he would suffer them to be laid waste, this cannot be with respect to his own Name and Glory.

Reas. 2. Thence follows an endeared respect the Lord hath to a People while he is the Glory in the midst of them; for he loves his Glory, and therefore hath an endeared respect for those who are transformed into his likeness, he loves them as the apple of his eye, as in *Zech. 2. 3.* After the Glory saith the Prophet, *I am sent to the Nations who spoiled you, for he that toucheth you toucheth the Apple of mine eye saith the Lord:* and we read in *Zech. 4. ult.* that the Church was compared to a Candlestick, and the Rulers in the Common-wealth and Church were likened to two Olive Trees, who were to stand on the right side and left side of the Candlestick, to supply it with golden Oile, that which is very precious, that the light of Grace and splendor of Godliness might appear in them; and while they thus stood with the Candlestick, they stood before the Lord of Hosts, the Lord of the whole Earth, as his anointed ones, and who should touch his Anointed to do them any harm.

Reas. 3. The Conclusion of this is, if the Lord doth promise to protect and defend us, it is upon condition that we be directed and ruled by him, if he be the wall of fire round about us; its upon condition that

we do receive and set up himself as the *Glory in the midst of us*, the Pillar of Fire was to be for Direction as well as for Protection, *Isai. 33. 22. the Lord is our Judge; the Lord is our Lawgiver, the Lord is our King and he will save us;* while the Lord ruleth among us as our Judge, our Lawgiver and our King, so long he will save us: *Numb. 23. 21, 22, 23. Balaam knew this to be verily true, to the confusion of all his Inchantments, for he said the shout of a King is in the midst of them; and it followeth, there is no Inchantment against Jacob, nor Divination against Israel, and to this time it shall be said, what hath God wrought? not but that the Lord may for a time preserve a People in the midst of whom he is not the Glory, but if he be not the Glory among them, and hath no purpose to set up his Glory in the midst of them, it may be rather called a reserving them for an evil day to come then at present a preserving of them. Let us now proceed to the Use:*

* *Use 1. By way of Information:* In the first place it may serve to discover to us the way of the Lords dispensations and manner of his dealings with a Professing People, *while he is the Glory in the midst of them*, and maketh them to look forth as the morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners, *Cant. 6. 10.* but if the time be come for the coals of the fire of the Lords anger to be scattered among a People, first his Glory departs out of the Temple, and then out of the City, *Ezek. chap. 10, & 11. the Glory first departs out of the Church, and then out of Court and Common-wealth, and their Glory becometh like the setting Sun, the shadows of the Evening are stretched out upon them, the Enemy then saith, let us arise and go up by night and destroy her Palaces, Jer. 6. 5, 6. its now Zions night and our time, let us now go up and destroy her Palaces.*

2. *By way of Information,* we may see what Glory the Lord is engaged to defend: *its when he is the Glory in the midst of a People;* Hence it followeth:

1. He is not engaged to defend carnal Pompe and worldly Glory, for he hath purposed to stain the pride of all such Glory, and to bring into contempt the honourable of the Earth, *Isai. 23. 9.* this the Lord is doing upon the Kingdomes of the World at this time.

2. Neither is the Lord engaged to defend the place where sometimes he hath been the Glory and hath put an honour upon that place, *Jer. 9. 12.* go to *Shiloh* and see what the Lord hath done, *Shiloh* was the first place where the Ark of the Lord was settled, after his People had possession of the Land of *Canaan*, and *Shiloh* was the first place where the Glory of God

was seen by the People in a settled manner, *Iosh. 18. 1.* but the time came when he forsook his Tabernacle in *Shiloh*, and the Tent which he had pitched amongst men, and delivered up his strength unto Captivity, and his Glory into the Enemies hand, *Psal. 78. 61, 62.* the Ark of the Lord, the means of divine strength, and the glass of Divine Glory was taken, thence that lamentation, *the glory is departed from Israel, for the Ark of the Lord is taken, 1 Sam 4. ult..*

3. Neither will the Lord be engaged to defend that People who hath enjoyed Visions of his Glory and of his greatness, if they be but meer Visions, and have wrought no gracious reformation, and no glorious transformation among them, we read of a People who had seen his Glory and his greatness, and after all the Visions they had of his Glory, yet his wrath was made known against them according to his Oath, against them in his anger that they should never enter into his rest, & they perished in the way, and we read of a burning kindled under a Glory, and as a fire shall consume, *Isai. 10. 16.* this is verily true, not only concerning all carnal pompe and worldly Glory, but of all such persons who with a carnal eye acting under the power of carnal and inferior Principles have been beholding Divine Glory in the Glass of Word and Ordinances.

Use 2. This Doctrine calleth for Self-examination; Let us Examine ourselves, and commune with our hearts according to the former Doctrine, we live in perilous dayes; are some Storms blown over & worse then those may soon come upon *New-England*, will the Lord be a Pillar of fire round about *N. Engl.* how pleasing would this be not only to Grace but to Nature, for the sake of your Wives and your Children, and the Cities of our God? but the Answer to this question depends upon an answer to another question, *whether the Lord be the Glory in the midst of his Churches in New-England?* I cannot say much to the Answer of so hard a question, neither is it expedient for me upon this occasion to say all I can; but I crave liberty to present to your considerations two Rules of Tryal.

1. The first, and that which is most manifest is, *when the Lords glory in the midst of a people is a rising glory like the rising sun powerfully convincing the beholder,* like a rising sun looketh forth as the Morning, so heart gladding to the faithful in *Israel* while they behold the Lord arising gloriously into his resting place, adorning Sanctuary means with his Salvation, & maketh his Saints shout for joy, this argueth clearly *Isa. 13. 29* when *Zions* voice speaking to her Children so comfortably, *come suck of Zions breasts and be satisfied, milk on: and be delighted with the abundance of her glory,* this argueth very

very comfortably indeed for a People, *Iſai.* 66. 11. and then the Glory proves to be an affrighting Glory to those who are not faithful in *Iſai.* that they are afraid in their close places and dare not openly shew themselves, *Pſal.* 18. 43. and some of them in their affrightment are driven to give God Glory, *Rev.* 11. 13. so that when the Glory in the midst of a People prove to be to heart-gladding to the faithful, to spirit affrighting to the unfaithful, and thus powerfully convincing to beholders, doubtless the protecting presence of the Lord shall be in a degree as manifest for their safety, this was the state of *N-England* at first in her first glory, but we must come lower and proceed to a second Rule of Tryal.

2. When there is somewhat of a divine Glory yet breaking through the Clouds of all those things which are against a people, that though it be a cloudy day, and yet a day the light doth prevail, that though a time of Eclipse and yet not so total but the light may be seen: now I beseech you suffer me to exemplify in some plain instances; if Christ hath something against a Church or Christian Commonwealth, because they have left their first love and do not their first works, and they are in danger of the removal of their Candlestick if they do not speedily repent, and yet if there be a shine in the midst of those cloudy declinings of that which Christ owneth and calleth labour, work and patience, and cannot bear with them who are evil (who are manifestly and convincingly evil) *Rev.* 2. 2, 3. if there be yet any of the splendor of Grace and Godliness breaking through those cloudy declinings, this at present bails them, and the Lord at present preserves them, and continueth waiting and striving with them that they would return and do their first works: but this is only general, let me speak yet a little more particularly, wherever the iniquities and scandals of some may be, yet if there be a considerable number of those who shine, but especially if the ruling and carrying party do shine in Grace and Godliness this will argue for that People; if there be yet among them a very considerable number of those who have the Seal of God on their Forehead, *Rev.* 7. 4. and have the qualifications of the Lamb's company spoken of in *Rev.* 14. 1. standing upon mount Zion with and for the Lamb of God, if yet a considerable number of those who sigh because of the abominations committed, *Ez.* 8. 9. 6. and weep sorely because of those evils, as you heard of the People of whom the Text speaketh, but especially if the Ruling party do, though through many difficulties shine in godliness, and the Glory of God appeareth as of old in the Tabernacle of the Congregation of the Lord, to the suppressing and confounding of all

scandalous practises, *Numb. 14. 10.* so if there be a divine Glory appearing in Church Assemblies, and Court Assemblies, and maketh the head of the Malefactor to bow down with shame, and others to hear and fear but in no wise to sadden the hearts of the Righteous, whom the Lord will not have made sad.

Honoured and Beloved in our Lord, the Question now by way of tryal is not whether a Church or Christian Common-wealth be like *Rebekah* of old who felt two Nations, and two manner of People striving in her wombe, a *Jacob* and an *Esau*, this is beyond question; for it hath been alwayes thus more or less in any Christian Common-wealth; but the question now with us is, which of these do prevail? whether *Jacob* prevails in the Church, and prevaieth in the Court and Common-wealth, then we may conclude they are blessed, and shall be blessed, and shall in many times and cases see the face and faithfulness of the God of *Israel* while they behold the face of an *Esau*.

Use 3. In the next place let us proceed to a Ule of Exhortation; we see upon what condition we have and hold the Lords protecting presence, its upon condition we have and hold his glorious presence in the midst of us, his protecting presence round about us is for the sake of his Glory in the midst of us: its in vain for us to think or act as if we would hold Gods protecting presence, if we do not practically hold up a high esteem of his Glory in the midst of us.

I beseech you accept of some means, some Motives;

The first Rule is, Let us call to minde the first Glory in the first planing of *New-England*, and of the Churches here; let us not speak or think of this to the undervaluing of that Glory which yet remaineth, (that is far from my scope) let us be humbly thankful for that, but as a means to retain what is, and to recover what is lost (if it may be) and when we call to minde that first Glory, shall not our hearts be poured out within us? not only calling to minde how the Lord did make his Name Glorious by leading his People through Sea perils, and Wildernesse dangers, *Isai. 63. 14.* But O that Converting Glory which did then appear, *multitudes were converted to thee O Zion, I hine heart afraid and yet enlarged, Isai. 60. 4. 5.* Let me say *Multitudes, multitudes* were converted to thee, even to thee *O Hartford*, to thee *O New-Haven*, and to thee *O Windsor*, and the same may be said of many Charches of Christ in *New-England*; and then your Hearts were afraid, (not with base slavish fear in times of danger,) & were enlarged; O the uniting Glory then manifest from the shine of mercy
from

from the Throne, Grace Ruling and Ordering both Rulers and People under the Glorious Banner of true Gospel holy Love, for *the Banner over them was Love*: then were Colonies united, and Courts united, Magistrates united, and Ministers united, Churches united, and Plantations united; and that strengthening Exhortation how effectual it was? *Hag. 2. 3, 6. Be strong O Zerubbabel, be strong O Jeshua the son of Iosedech the Priest, be strong all ye People of the Land, be strong, be strong, be strong*; this threefold Cord how strong it is? and then you were terrible as an *Army with Banners*, that your dread fell upon all your Enemies round about, and if any adventured to spoil you they did surely offend, so as evil came and that speedily upon them from the Lord, looking upon them through the Pillar of fire in a terrible manner.

2. Let us in the second place consider, that the gradual withdrawals of the Lords Glory from a professing People are imperceptible things, and are not discerned, unless it be by those who have the eye-salve of the Spirit, and are held under special awakenings: As first the withdrawing of that inward and heavenly, that hearty and most real communion with God, and one with another in the wayes of God, that, which while enjoyed, makes a Christian Society a Heaven upon Earth, and worthy to bear the Name of the Heaven spoken of in *Rev. 12. 1.* and that which was typified by the Glory which came into the inward Court of the Temple, but when this is withdrawn, there may remain a *shine of Ordinances* while they are administered in external order, and an outward decency; but this is only a shine in the outward Court of the Temple, and if they be only in form and not in power, that form may be soon defaced by time-serving Principles, or there may be a holding of the form and yet a denying of the power of godliness, *2 Tim. 3. 7.* But such withdrawals none at first discern, unless they be such who have the *Eye-salve of the Spirit* spoken of in *Rev. 3. 18.* and are held under special awakenings upon their Minds, Consciences and Hearts; others *Laodicean* like, see not their misery until at last the shadows of the Evening are stretched upon them, and it increaseth to the darkness of the midnight, and so to utter Confusion and Destruction.

3. If we will have the Lord to be the Glory in the midst of us, we must practically deny any glorying in any thing else: we must put far from us glorying in our shame, as those whose *b. h.* is their God, and mind earthly things, their end is destruction, *Phil. 3. 19.* we must put far from us bitter strife and envying, glorying against one another, or over one another, *Jam. 3. 14*

and we must put an end to that glorying which is no better then a being haughty because of a holy mountain, *Z. ph. 3. 11, 12* if the Lord will be our Glory he will make us and keep us a humble People by Blasting our suits, or threatening us with a Sword, or by some humbling means or other, if the Lamb of God be our Glory we must cast down our Crowns before him, *Rev. 4.* and esteem it our Glory, and reioycing that he hath made us low, *Jam. 1. 10.* and that through his Grace we can stoop low to him, and to one another in the fear of God.

4. But I beseech you let the Exhortation come down yet more particularly: we read of an Exhortation in *Psal. 24. 6, 7* *lift up your heads ye Gates, and open ye everlasting doors that the King of Glory may come in;* who is the King of Glory? *the Lord strong and mighty, the Lord mighty in Battail,* some think this firstly relateth to the opening of the Temple Gates & Doors, when the Ark was to be brought in, upon which between the *Cherubims* the Lord was said to dwell, *1 King. 8. 2---5.* but let me use the same Exhortation to you Right Honourable and Beloved in our Lord Jesus Christ; you who sit in Judgement, open your Doors, your Court Doors *that the King of Glory may come in, and be the Glory in the midst of you;* he is come in already, we bless God for his presence among you: but O that he would come with a greater Splendor of his presence, *be is mighty in Battail,* he will defend himself, and he will defend you while *he is the Glory in the midst of you.*

There is a Civil Beauty and Moral Glory in a Court, while speech and silence are well observed and rightly ordered, but the Shine is when Wisdom, Righteousness and such like virtues are with such a divine lustre and authority, that it commands the Ears and Hears of those who are your Auditors to bleis, and the Eyes of those who behold that they cannot but give Witness while they see *Rich. eousness like a Robe, and Judgement like a Diadem,* *Job 29. 11---14* that is the Glory in the midst of a Court.

There is a Civil Policy needful in Civil-Estate affairs, but the shine is in Divine Policy, Wisdom from above; Civil Policy is a good Servant, but Divine Policy must be the Master and Ruler: Civil Policy maketh the Face of a Court to shine with a Humane Beauty, and a Moral Lustre, but its Divine Policy maketh to shine as an Angel of God, as was said of *Solomon,* that is the Glory in the midst of a Court.

There must be an Acting and Ruling according to Humane Laws, and the Patent Liberties, and Charter Priviledges, but the shine is in Divine Laws, upon Humane Laws, as Humane Laws are reducable to, or subordinate

dinate to Divine Laws, and in no case whatsoever to be contrary to the same, and when the manner of enquiring into a case, and executing of the Law is with the Splendor of pious wisdom and religious impartiality, this is your wisdom among the Nations, that sh. I make them say, what people are like to you, *who have God so nigh?* Deut 4 6 7. this is the way to be instrumental to put the Crown of the glory of pardoning favour upon the people, *Jer. 5. 1.* Run you too and fro, and see if you can find a man who executeth judgement and seeketh truth, *and I will pardon it*, this is the way to fear God and honour the King, and not to meddle with those who are given to change, *Prov. 24. 21.* the good Lord perform that good word more abundantly to you, *Isai. 28. 5, 6.* that he may be to you the Crown of glory, the Diadem of beauty, the Spirit of judgement to you who sit in judgement, and of strength to you who turn the battle to the gate.

And let the Exhortation now come to the Temple-gates, *O ye Temple-gates, lift up your heads that the King of glory may come in!* we hope the Lord is already come into his Temple, and we think we would not loose what yet remains of his presence in his Temple after all our declinings and divisions, nor for all the glory of all the Kingdoms of the world, but O that he would come with a greater Splendor of his mercy and holiness, of his grace and purity, we heard of the glory that it is a Shine of Gods Divine excellency as he is the God of mercy and holiness, of grace and purity.

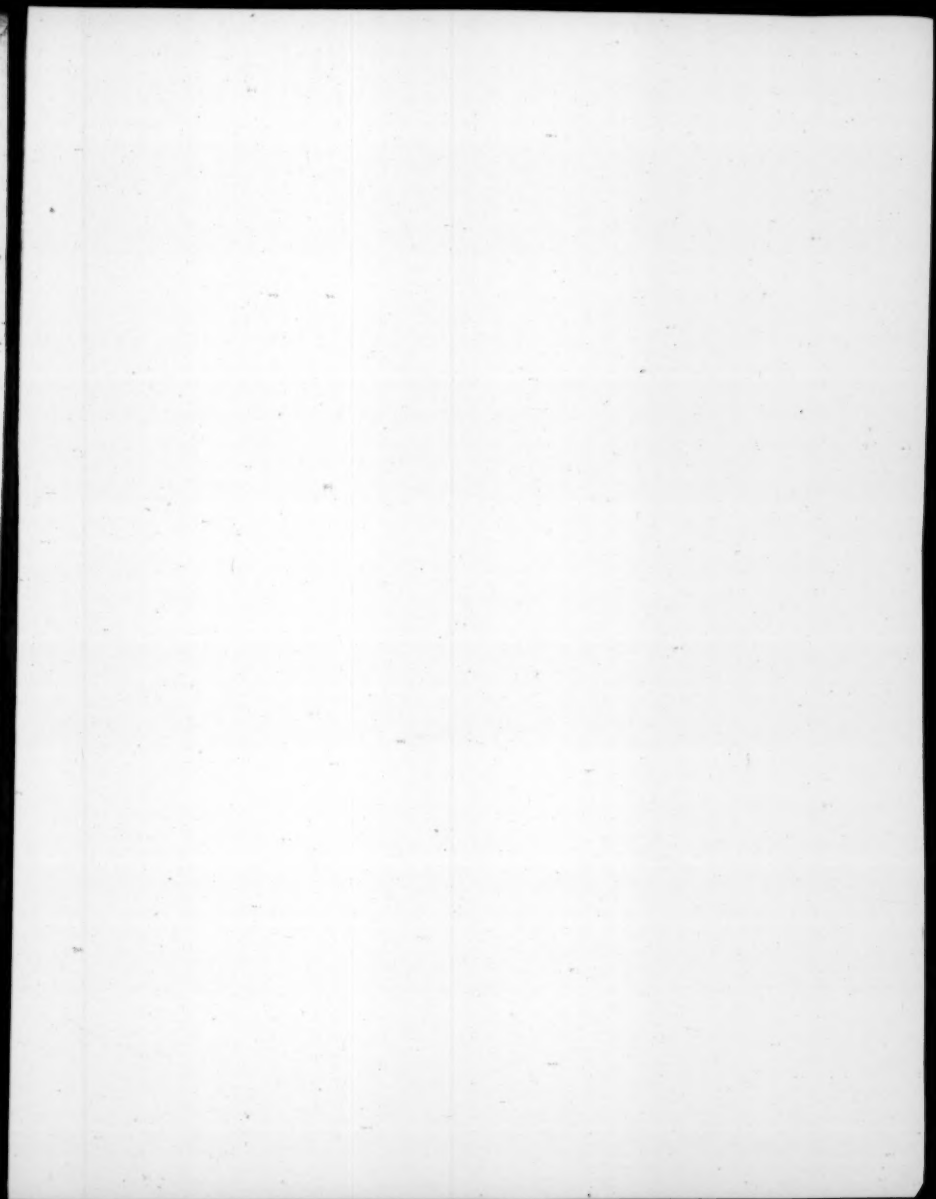
But surely Gospel glory is tempered of Gospel peace and Gospel purity, of Gospel privileges and Gospel power, of Gospel liberty and Gospel discipline, to have and hold a proportionable respect to both these; we say a proportionable respect to these, to be as verily, really, and thoroughly faithful in the exercise of Gospel discipline for the honour of Gospel holiness, as extensive of Liberty for the honour of Gospel love and mercy, I am persuaded in this we generally agree, but O that we would Shine more in the practise of it, this would be a *Glory in the midst of us*. We must put and keep a clean and clear difference between the clean and the unclean, or otherwise holiness will be offended with us, *Ezek. 22. 25.* and yet we must not call that unclean which God calleth clean, for Gospel mercy and love will take that unkindly at our hands, *Acts 10. 15.* now the Lord direct our feet to stand in a sure place, in the Courts of our God, and if we thus keep his charge and walk in his wayes, we shall have places with those who stand by, nigh unto the Lord, *Zech. 3. 7.*

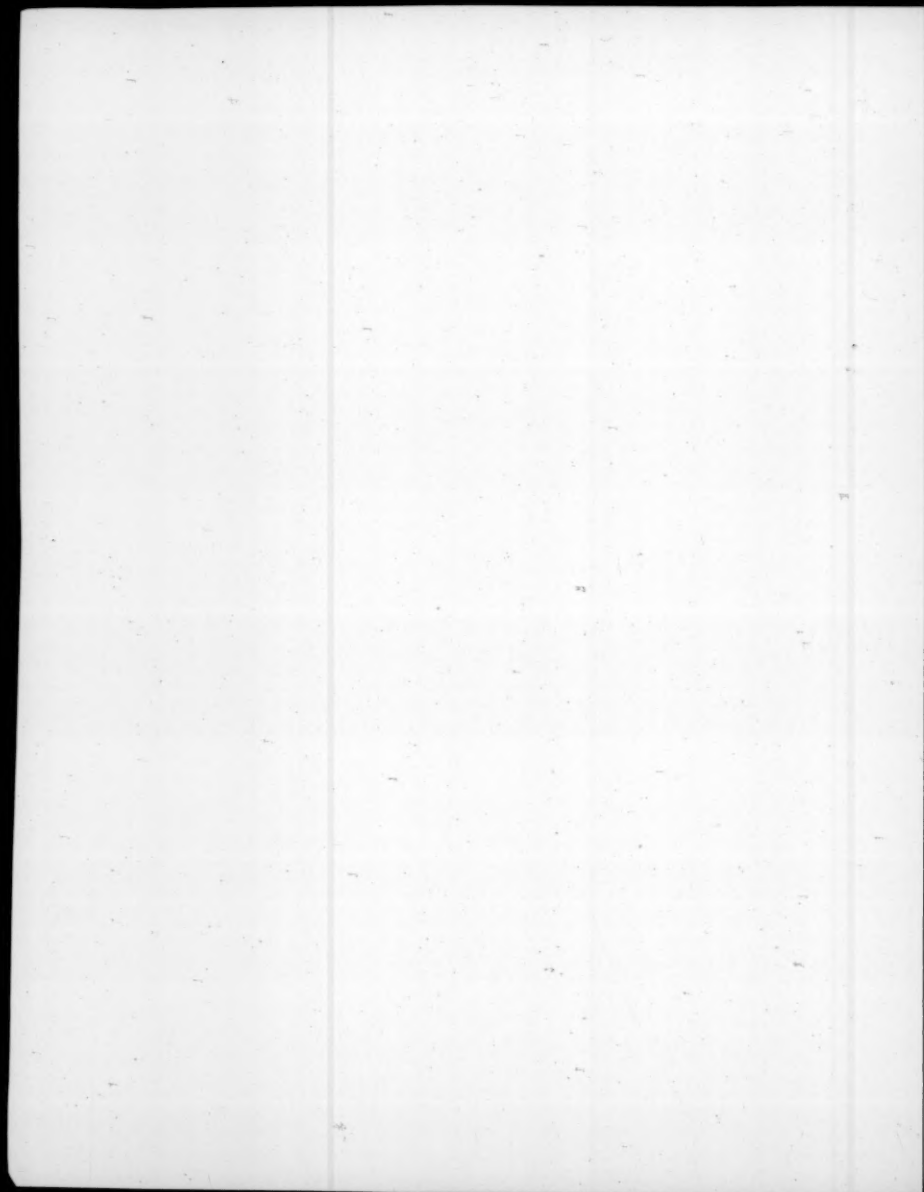
5. Let us use only such means for our defence as is consistent with the
Glory,

glory of God among us, *Zion* complaineth of two sorts of enemies; some foreigⁿ, they likened to Lions, Bears and Leopards, *Dan. 7. 5.* the *Babylonian* compared to a Lion, the *Persian* to a Bear, and the *Grecian* to a Leopard, and some intestine and domestick enemies, likened to Foxes, *Cant. 2. 15.* take us these Foxes, they spoyle the vines: such was the *Samaritan* who craftily pretended to help, but intended to hinder the people of God, *Ezra 4.* and such *Tobiah* and *Sanballat*, who many wayes conspired to hinder the work of God, *Neb. 4.* The Lord preserve *New-England*, Courts, and Churches from any such Confederacy with the one, or toleration of the other, as cannot consist with real fidelity to the Lords glory, nor real duty to our King, *Isa. 21.* and you who are our Souldiers and Instruments in the Lords hand to turn the battel, I beseech you Consider, upon what condition we have the Lord to be our defence, it's upon condition that he be our glory, behave your selves in all your military affairs and concernments, (not as the prophane Souldier of the world) but with such a Splendor of religious courage and pious magnanimity, with such sparklings of a Spirit of Faith, Prayer, and Piety, as becometh the guard of *New-England* Churches, that the Angels who wait upon *New-England* Churches, and the glory of God in the midst of them, may delight to be your guard, and to be with you in the Camp, and if it must come to the tryal, you will soon perceive, that you have more for you then can come against you.

Let me now adde a few words to you who are the Freeman, respecting the work of the day, the Election of your Rulers: the Lord perswade your hearts to put farre from you all sidings and party-taking Interests, and to side only with the Lord and his glory, and therefore to choose such whom you are perswaded in the sight of the Lord, will be instrumental (through the Lords blessing) to hold up the glory amongst you. That it may be said of this Colony, as of *Judah* of old, yet *Judah* ruleth with God, and is faithful with the Saints, *Hos. 14. ult.* so that it may be said, yet *Connetquot* Colony ruleth with God, and is faithful with the Saints.

In the last place, let us all bow down, and be earnestly of the Lord for transforming visions of this glory. Multitudes see a glory, and yet they hear and understand not, they see and perceive not, *Isai 6. 9, 10.* Behold ye Despisers, wonder, and perish, *Act. 13. 41.* they beheld that which causeth them to wonder, and yet wondering they perish, the Lord grant that we may have a transforming sight as you heard out of the *2 Cor. 3. ult.* when *Moses* had been upon the Mount conversing with the Lord, his counte-





ance shined with the reflection of the Beams of Divine Glory; the Lord grant that our Rulers when they appear amongst the People may shine as those who hath been upon a Holy Mount with the *Holy one of Israel*, and that we also may shine in pious subjection to them in, according to and for the Lord: we are all Exhorted to *shine as Lights in the midst of an untoward Generation*, *Phil. 2. 15.* O that Magistrates might more and more shine, and Deputies shine, Ministers shine, and Church-members shine, and Heads of Families shine, and this will be the means to make the Rising Generation shine in Grace and Godliness, or else will at least make them ashamed to appear in a profane posture: but is not Natural nor Moral Abilities, nor common gifts of the Spirit can help us with these transforming Visions, we must down upon our knees at the *Footstool of the Lord*, and beg of him, that if we have found favour in his sight, if *New England* hath found favour, if your *Courts* and *Churches* hath found favour, if we have found favour for our selves and for ours, that the Lord would shew us this Glory, that yet we and ours may be for a People, for a Name and for a Praise to him.

And now I beseech you to accept of some Motives to settle the Exhortation:

1. Let us Consider, *That if this Glory leave us what have we by way of Exchange?* *Jer. 2. 21.* *My People have changed their Glory for that which doth not profit;* if the Glory of this Holiness leave us, what is then left us but a turning the *Grace of God into lasciviousness*, *Jude 4.* and hellishly shameful, if the glory of this Gospel, Love & Mercy leave us, what is then left us, but unchristianly Divisions and Bitings, until we be consumed one of another, *Gal. 5. 15.* if this Glory leave our Government, then our *Aristocrisie* will degenerate into meer *Tyranny*, and our *Democrisie* into *Anarchy* and *Confusion*. You know what the Kings Daughter pleaded with her Brother, when he would have forced her, *2 Sam. 13. 13.* *Nay my Brother deal not so foolishly, and as for me whether shall my shame go: shall New England Churches be forced and spoiled of their peace and purity by their Brethren, yea, by their Children the rising Generation: Nay Brethren, let me this day plead the cause of your Sister, do not so foolishly with your sister: Nay Children, let me plead the cause of your Mother, deal not so foolishly with your Mother, but if it prove so, as for her whether shall her shame go? where shall she be able to hide her Head in all the Christian World?* if this Glory departs from *New-England Churches*, then they shall be left either to dry *Breasts*, or to a miscarrying Womb, or to

being forth Ch. 1. for the Murderer, for the Murderer, 1. 13, 14

2. Let us yet more particularly consider *That if this Glory leaveth us* we are of all People the most miserable; Its so commonly seen when this Glory leaveth a People, that they are commonly left to such sins that Sodom claims kindred with them, and God call her their sister, Ezek. 16. 49. and Samaria not committed half the Abominations they are left to commit, ver. 52. and a wofull consideration respecting the rising Generation; and then the punishments will be proportionable with the sins in a degree, Amos 3. 2. *you have known of all the Families of the Earth, and you I will punish*; and now I cannot wholly omit the consideration, what befall the Posterity of those People of whom the Text speaketh, when they forsook the Lord and the Lord forsook them; Famous Cotton telleth us in his Exposition upon Can. 3. 3, 4. that Antiochus Epiphane, that little Horn spoken of in Dan. 8. who *axed & eat, and came in upon them, and threw down the true Worship of God, robbed the Temple, took away the daily Sacrifice, set up the statue of Jupiter, Olympius, (the abominable things) and took the Circumcised Children and hanged them upon the Neck of their Mothers, such horrid Outrages*: and he further warneth us what sins made way for these miseries; they were affected not only with being like to other Nations in respect of Leagues, but in respect of many evil Customs and Degenerate Manners, and at last left to such bitter Divisions, that Brethren complained one against the other to Strangers, yea to Foreign States.

Learned *Huix* in his Exposition upon Dan. 8. saith what probably were the sins which made way for such Calamities; *the Table of the Lord was become contemptible among them Mal. 1. 7. the Sacrifice consisted of the lame and sick, ver. 8. their Priests became Mercenary, and Holy things of base use, ver. 12, 13. a robbery of Gods what ought to be for the maintenance of his Worship, Mal. 3. 8. Religion a vain and bootless thing with a Mal. 1. Jude, the pious and preferred, & the humble worker slighted and despised, ver. 14, 15. and this made way for the flood of Calamities, and the Outrages committed by that little Horn, who waxed great in Dan. chap. 8.*

My Scope in speaking of these is, that we may see that if this Glory leaveth us, to what sins and sorrows we and ours shall be left: the Lord make New-England wise by the harms of others; he hath this year sent his Warning peice while the Enemy came upon our Borders; O that we could take warning by these things.

5. The Motive contained in the Text and Besome of the Doctrine, the Lord will not be engaged to defend us if we do not keep his Glory in the midst of us; he will not account it honourable to keep house if the house be filled only or principally with vessels of dishonour and reproach: In a great House there are some Vessels of Silver and of Gold, of Wood and Earth, some to honour and some to dishonour; 1 Tim. 2. 20. the Lord purges us that we may be Vessels of Honour, and the Lord will love to keep us in the House, and to keep House with us; we must Honour God or else he will honour himself by throwing us down, and we must prepare then for Ely's Doom, upon which followed the Lamentation of that godly Woman, with which she beathed out her Soul, the Glory is departed from Israel; 1 Sam. 31. ult. she heard of the death of her Father, and of her Husband, but the loss of these did not ly so near her heart as the loss of the Glory, and therefore above all she lamented that: they told her of a Man Child she had brought forth, but she did not mind nor regard it, but said, *Scabod, where is the Glory*; O that more of this Godly Spirit was manifest among us, that whatever our losses are we may not lay them to heart in comparison of the loss of this Glory, and whatever our enjoyments be, we may not regard them but call them *Scabod, where is the Glory*?

Lastly, Let us in the last place Consider by way of comfort to those who are Faithful in this matter, of holding up this Glory among them according to the measure of their Abilities and opportunities in publick or private occasions and concerns; the Lord knows you have a hard work in hand, and much opposition from without and within, but this is your comfort, the Lord is your Defence, *he is good, your strong hold*, Nah. 1. 7. and if you keep your self and yours clear of the sins of the times, the Pride, the Prodigality, Vanity and Vileness, those sins for which the *Viol of Gold* was his pouring out upon the Nations, and New-England hath felt some of the drops of those Vials; you shall be the *Land of Jewels*, Mal. 3. 17 and if you cannot deliver the People amongst whom you live, yet like *Nab, Daniel* and *Job*, you shall deliver your own Soul, Ez. 2. 14. 14.

And before we conclude, let us tune one Song of Thanksgiving to the Lord for only for his protecting and glorious-Presence in dyes of old, remembering the work of the Lord, and his wonders of old, Psal. 77. 12. but for these many years, while the Lord hath been pouring out his indignation upon the Nation, yet he hath kept us as in *Chab-bis*, Isa. 26. 10. and this last year, while the Enemy was on our borders, and many Thoughts,

Gares and Fears what the Event would be, but we have heard the Lord say to us, *Rise my Love and come away, the Winter is past, and the Rain is over, the voice of the Turtle is yet heard in your Land, Cant. 2. 11, 12.* O that we could rise so that this Glory might rise in our Churches and Courts, in our Families, and in all our concerns: But is there not a rising Glory in some Churches, upon whom the shadows of the Evening have been stretched? are there not some pull'd as Brands out of the Fire, who were in the Flames? the Lord increase their number, and their glory, and who knows what yet the Lord may do for those who yet are like the *Burning Bush*, but the good will of him who dwelt in the Bush pity and preserve them; only let us not be high-minded but fear, and yet in fear hope in his Mercy, for *Salvation is nigh to them who fear him, that Glory may dwell in our Land, Psal. 85. 9.*

F I N I S

